لا إله إلا الله محمد رسول الله

إن الدين عند الله الإسلام

THE REVIEW OF RELIGIONS

Zahur 1349—August 1970

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EDITORS

S. D. AHMAD **M. G. AHMAD**

THE AHMADIYYA MOVEMENT IN ISLAM

The Promised Messiah, Hazrat Mirza Ghulam Ahmad, was born in 1835 at Qadian, a village in India. In the eighties of the 19th century, he was called to the office of world Reformer to combat the current of anti-religious philosophies and to explode the Christian theory of redemption based on the fiction of Christ's death on the Cross and to tell the Christians and Muslims to call off their hope for a second visit from Christ as he had been gathered to his forefathers and barred like all mortals from coming back to the world; and that he, the Promised Messiah, had come instead.

The Promised Messiah initiated the Ahmadiyya Movement to revive faith in God, challenging rival churches to a spiritual contest to seek Divine sanction for the religion He favoured, through prayer and appeal to Him for guidance and arbitration in the matter, by means of His signs, to re-establish the glory of the Holy Prophet Muhammad, to expound and disseminate spiritual beauties and moral excellences of the teachings of the Holy Quran, to wean men from war - like tendencies and to educate world opinion in favour of renunciation of war as a means of settling disputes, to infuse hope, faith and courage in the drooping hearts of Muslims and all the depressed races and nations of the world, to warn the exploiters, slave-drivers, and pedlars in sin against the evil consequences of their evil ways, to collect under one banner all the true followers of Islam and lovers of peace and to inculcate among them the spirit of tolerance, goodwill and self-less fellow-service and a feeling of true brotherhood.

The Promised Messiah passed away in 1908 and was succeeded by his foremost votary and closest companion, Hazrat Haji Hakim Maulvi Nooruddin, Khalifatul Masih I. After his death in 1914, the Promised Son of the Promised Messiah, Hazrat Haji Mirza Bashiruddin Mahmud Ahmad, was chosen as Khalifatul Masih II. During his 52-year long leadership, the Khalifatul Masih II organized a world-girdling chain of mosques and missions. On his death on November 8, 1965, the electoral college named, with one accord, Hafiz Mirza Nasir Ahmad, the late Khalifatul Masih's son and the Promised Messiah's grandson, Khalifatul Masih III.

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For further information about the Movement, its activities and aims and objectives and literature, enquiries may be addressed to the nearest Ahmadiyya Mission or direct to

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It is open to all for discussing problems connected with the religious and spiritual welfare of man, but it does not give any assurance to publish all articles, nor does it accept responsibility for views expressed by contributors.

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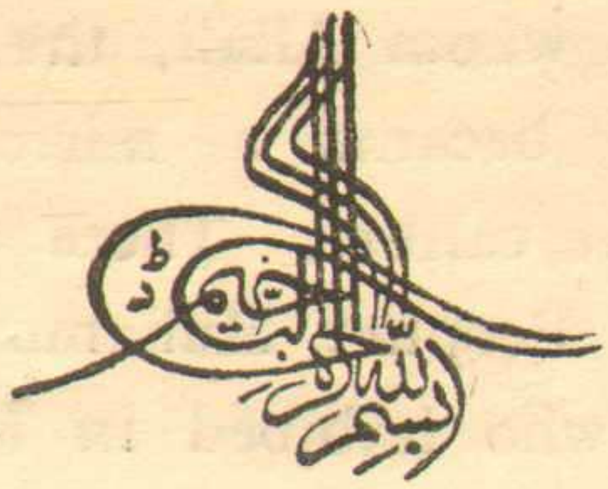

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Long Live Khata-man-Nabiyin

(Address by the Hazrat Khalifatul Masih III delivered at Rabwah in March, 1970)

In terms of the Divine promise to honor the Holy Prophet (peace and blessings of Allah be with him and his people) with the gift of Kausar (کوثر) there arose in the nation of Islam millions of devotees and votaries and dedicated followers who were favored with insight into the Muhammadiyya Reality according to their respective capacities. Through the grace of the great spiritual son of the Holy Prophet (blessings and peace of Allah be with him and his followers) we too experienced the glorious flashes of the Holy Messenger of Allah and our community forms part of the servants and servitors to whom the Muhammadiyya Reality was revealed and who were granted knowledge of the station of the Holy Prophet Muhammad and are entrenched through clear perception in the truth, firstly that the Holy Prophet (peace and

blessings of Allah be with him) is the Most Perfect reflector of Divine attributes. Every Prophet raised in the world and every leading follower through whom Allah, the Magnificent, established His glory and Majesty, became a mirror of Divine attributes according to his respective calibre. There was however One person alone, namely the Holy Prophet Muhammad (blessings and peace of Allah be with him) who imbibed in his person in the fullest measure and mirrored all the Divine excellencies that relate to this universe. We hold that he is the One and only individual who was gifted with a perfect and true knowledge of Divine qualities and qualified as the most perfect reflector of the attributes of Allah, the Glorious. Again we encounter in the followers of the Holy Prophet diverse reflections of the many streams of graces that flow from the Muhammadiyya eminence and of the pillars of light shooting up to heavenly heights emanating from the embodiment of luminescence, the Holy Prophet.

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Since the Holy Prophet was the perfect Mirror of Divine excellences, he was in the closet contact with Allah, the Sublime, on the one hand and had such intimate, deep and profound relationship with mankind that we fiind him without a compeer in the field. We see in his august person the billowing ocean of human compassion and fellow-feeling. He was not only concerned with the welfare of those who were around him during his day, glued like moths to his light, making circuits around his spiritual body, sensing in his affection a glimmer of his personality—he did not just confine his glance to them and to their needs, trying to satisfy their requirements; in fact Allah, the Supreme, had appointed him the perfect reflector of His glories long before Adam came into being in the earth; his merciful glance covered all men who happened from that hour to the day of doom, his grace catering to their respective requirements.

The people of Adam's period received a part of the Holy Quran appropriate to their capacities. When man covered higher stages of spiritual development, in the days of Noah, Abraham and Moses, further instalments of the noble Quran were granted

to their respective people appropriate to their requirements and capacities.

Whatever the spiritual eye of the Holy Prophet (peace and blessing of Allah be with him) sew fit for the people he conferred it on them by the leave and grace of Allah, the Illustrious. His Divine reflector.quality is so perfect and so complete that Allah, the Magnificent, has described in the Holy Quran his person as His own appearance in a reflexive sense قل جاء الحق وزهق الباطل (Al-Quran—Bani Israel 82)

In his explanation of this verse the Promised Messiah (peace and blessings be on him) observed that in the expresson جاء الحق the word حق stands for God, the Gracious, as well as for the Holiest Prophet (peace and blessings of Allah be with him) and also for the law and guidance of the Holy Quran.

Those who have been granted insight into the Muhammadiyya Reality know well that the Holy Prophet Muhammad (blessings and peace of Allah be with him) is the singular person gifted by Allah, the Supreme, with everlasting life—Muhammad the elect, Ahmad the chosen, the Seal of Prophets (peace and blessings of Allah be on him and his followers) the only living Prophet, God's favorite, chief of apostles and the crown of Messengers,

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Medium of Life

We find evidence of the everlasting life of the Holy Prophet (peace and blessings of Allah be on him) through the recurrence of the benefits of his spiritual graces extending to eternity, obedience to him providing spiritual resuscitation in every generation and promises to continue doing so at all times. If anyone has doubts about it, the Ahmadiyya Movement is prepared to furnish reassuring evidence to the effect that the gift of true spiritual life rests exclusively with the Holy Prophet Muhammad, the Seal of Prophets (blessings of Allah and His peace on him). For, true life, genuine life, ever-abiding life and perfect life is the one that is the perpetual source of graces satisfaying all the requirements of man.

A Mighty Light

We, who have been granted insight into the Muhammadiyya eminence, know well that the Holy Prophet (peace of Allah and His blessings be with him) had been commissioned by Allah, the Illustrious, to the world as a Mighty light in the words of Allah, the Magnificent, in the Holy Quran. و انزلنا عايكم نوراً مبينا - (Al-Quran - An-Nisa 175) as the Promised Messiah (blessings and peace be on him) said in his commentary of 36 verse of the Sura Al-Nur that مثل نوره كمشكوة illustrates the light of the Exalted Prophet (peace and blessings of Allah be with him). In other words while الله نور السموات و الارض concerns Allah, the Glorious, the verse مثل نوره كمشكوة concerns the person who is the highest reflector of Divine excellences, i.e. the Seal of Prophets (peace of Allah and His blessings be with him). In this verse it has been affirmed that he was the embodiment of light, firstly, on account of his birth and constitution with all capacities and talents conferred on him by Allah the Supreme, and secondly, when from the high heaven descended on him the revelation of Allah, the Sublime, the mainspring of all lights, even of the lights of the Holy Prophet Muhammad (blessings of and Allah and his peace be on him), he became light enfolded in light نور على نور and was deputed to the children of Adam in the shape of 'whole light' and each Prophet from Adam downwards had the candle of his Prophethood ignited by the light of his (the Holy Prophet's) Prophethood.

Again, we who are cognizant of the Muhammaddiya Reality know that the Seal of Prophets (peace and blessings of Allah be on him) combined in his person all the moral excellences and model virtues glimmerings of which we observe in past Prophets and which are diffused among mankind from Adam to the end of the world. It is to this that the Holy Quran points up انك على خلق عظيم (Quran Al-Qalam 5)

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The Greatest reformer

Again we who have been established empirically in the know-

ledge that the Holy Prophet is certainly the Seal of Prophets and the crowning glory of all messengers, know and proclaim to the whole world that the Holy Prophet is verily the greatest Reformer—there has'nt been a greater reformer than him for the asseveration and rehabilitation of truth. He is the Adam in the true sense of the word in pioneering the establishment of spirituality, for, the first Adam received truth through him to expound it for the welfare of the first generation attuning it to the call of times. Again, through the Holy Prophet (blessings of Allah and His peace be with him), the greatest Reformer, all human excellences found their perfection. We seek this feature in vain in his predecessors. There is no gainsaying the fact that men of former generations made progress in certain directions and achieved advancement to a limited extent. But every man was enabled to develop to perfection his every excellence to the limit of his capacities only through the Holy Prophet (peace and blessings of Allah be on him). He came to the world and set the personal example of perfection and gave mankind a perfect teaching so that man may attain to his fulfilment in all branches of human advancement in response to all the requirements of human nature.

Gift of Vast Knowledge

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We also know that the Holy Prophet (peace and blessings of Allah be on him) is at the same time the greatest teacher. Allah, the Supreme, says in the Holy Quran :

و علمك مالم تكن تعلم و كان فضل ٱلله عليك عظيما

(An Nisa 114)

That is, he was granted knowledge which he could have not acquired on his own as a human being and it was through Divine graciousness that he received the utmost grace. In other words, he was pre-eminently the most knowledgeable in the field of insight into Divine attributes and Divine truths and Divine sciences. Since the one who is the most knowledgeable is also the one who can impart knowledge on the most extensive scale. If knowledge is represented by 100 units, one who has reached

up to 50 units cannot impart 60 units of knowledge ; only the one who possesses knowledge to the full measure of 100 units is qualified to impart 100 units of knowledge.

In this verse Allah, the Great, has pointed out to the world that in the realm of knowledge spiritual as well as secular, the Holy Prophet (peace and blessings of Allah be with him) has been honored with the largest measure of grace and he is without a peer in the field, having been taught all that man needed of the spiritual sciences so as to be equipped with potential to develop his mental capacities, each according to the measure of his talents.

The Seal of Prophets, the Holy Prophet (peace of Allah and His blessings be with him) is thus the greatest teacher ; it is a signification of the term 'Seal of Prophets' that in the knowledge of Divine attributes he far excelled every Prophet and that he was so generously gifted with ability to teach mankind that nobody had been so gifted ever before.

Again we know that the Holy Prophet Muhammad (blessings of Allah and His peace be with him) is the greatest regenrator of mankind. He accomplished the great reform when the great degeneration of the world growing gradually burgeoned into its ugliest proportion and evil breeding darkness at the time of his advent ; he most successfully brought about a metamorphosis and put man in a position to save himself from the great corruption prevalent in the world through means he placed within the reach of man, to thus enfold himself in the mercy of Allah, the Magnificent, and in the mantle of His forgiveness.

Man had totally forgotten the unity of the Divine. The Holy Prophet established it in the world. He downed every false religion wit argument and reason. He dispelled the doubts of those who had gone astray and dissolved the misgivings of deviates both empirically and through rational evidence and armed man with true means to salvation, imparting to him the knowledge of true doctrine.

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We who have knowledge of the substance of Muhammadiyyat are empirically convinced that he is the Seal of Pro-

phets and of apostles. We experience it in our person and we try hard that the world may share the knowledge that following in the foot-prints of the Holy Prophet (peace and blessings of Allah be on him) makes one a favorite of God, the Most High.

Insight into his Excellences

This imitation of the ways of the Holy Prophet comprises three dimensions, firstly insight into his excellences ; it breeds love for him. Secondly, knowledge of his greatness ;

قل جاء الحق وزهق الباطل

(The Quran - Beni Israel 96) "Say the truth has come and falsehood has fled," was a great asseveration pronounced in favor of the Holy Prophet as the reflector of Divine attributes (peace and blessings of Allah be with him). The majesty and the glory that we see in Allah, the Sublime, who is adorned with every excellence and is free from every drawback, we find reflected in the Holy Prophet (blessings of Allah and His peace be on him), for, he is the most perfect mirror of Divine excellence. Knowledge and estimation of the majesty and glory the Holy Prophet was granted through Divine reflection is essential in the journey in his foot-prints so that the individual may make spiritual advancemet according to his capacity and get closer and closer to his Creator and develop into a mirror of His attributes in an increasing measure.

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Total Obedience to him

Another factor that counts heavily in following in his foot steps comprises the element of total obedience to him. Whoso then is enabled by Allah, the Excellent, to love the Holy Prophet (peace and blessings of Allah be on him) is congnizant of his majesty and glory and is aware of his eminence and is actuated by his love for him and is inspired by the awe of his glory to offer him total allegiance, he becomes a favorite of Allah, the Magnificent and receives all that a favorite is given, for, God, the Supreme, is the owner of everything and one whom

God loves has access to every gift.

His extensive benevolence

We who have insight into the Muhammadiyya Reality know that the Holy Prophet Muhammap (blessings of Allah and His peace be with him) holds the palm in the field of benevolence to manklnd, his compassion and fellow-feeling are not confined to a single clan or tribe or household ; they envelope the whole world and are not limited to a particular age but extend to all ages down to eternity. We do not find such true compassion and genuine fellow-feeling in any other person, not a thousandth, not even a billionth part of it. If the superiority of an individual is guaged by the true compassion his services to mankind reflect then we solemnly affirm and proclaim aloud to the entire world that the Holy Prophet Muhammad, the elect of God, the Divine favorite Ahmad, the Seal of Prophets tops the list of all Prophets in this behalf and is unique among all fellow-men.

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There are many other aspects but I have taken up a few only at the moment to impress upon the community (I am sure you understand) that the insight that we have been granted into the Muhammadiyya eminence is not shared by others. There is no doubt about it that from the time of the Holy Prophet (peace and blessings of Allah be on him) there have been millions, even billions of people who were gitted with this insight according to the measure of their capacities. We received this insight through the great spiritual son of the Holy Prophet (peace of Allah and His blessings be with him) and if today anyone is qualified, like our predecessors who had been honored with this insight and knowledge, to raise, in its true sense and in an enlightened tone, the cry "Long live the Seal of Prophets" and "long live the Seal of Messengers", it is only we.

When we raise this cry, it is an enlighted asseveration. We know this reality and the voice "long live the the Seal of Prophets" "Long live the Seal of Apostles" rises from the depth

of our hearts, from the dimensions of our souls and from every particle of our bodies.

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Long Live Khataman-Nabiyyin

And yet there may be others who saw on the horizon of mankind in the distant recesses of history, in the dusk of the past, a glimmer and were smitten by it to an extent but the rain of mercy drenched them not but under the spell of the glimmer they saw in the distant past, in ardour of love, they too raise the cries "Long live the Seal of Prophets", "long live the Seal of Apostles". But their cry is not enlightened; it is not rooted in insight, it is a muffled cry. They have no insight into this eminencee; they fell victoms to only a glimmer and we are pleased over these un-enlightened cries in honor of the august person who rules our hearts, our minds, our souls and our bodies. But whenever the cry "Long live the Seal of Prophethood" is raised, the enlightened cry that wells up from the depth of the soul of an Ahmadi should rise above all.

Today I am pointing out to you that the cry "Long live the Seal of Prophets" as an enlightened asseveration, is our cry and as an utterance of those who are deficient in knowledge and insight, it is a muffled voice. Even so, when we hear this muffled note, we feel a sense of pleasure in that those who raise it saw a flash of the light of our beloved, albeit they glimpsed it in the twilight of the past. If then this cry is raised anywhere you should be participants with great enthusiasm and transport of joy. If the voice of others reaches up to the first heaven yours should rise far above the seventh heaven and reach the Throne of the Lord of Honor and Majesty, so that our Master and our beloved, the Holy Prophet Muhammad (peace and blessings of Allah be with him) is pleased to find that his most obedient servants are proclaiming in the cestacy of love "long live the Seal of Prophets".

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The other asseveration that we have been gifted with, through the Holy Prophet (blessings and peace of Allah be on

him) which no one else can raise as an enlightened cry, underlines the fact that the Holy Prophet, as the seal of Prophets, is the unique benefactor of mankind, there being not the least doubt it. I will confine myself to four points only in elaborating the theme. Firstly, the great beneficence to mankind through the Holy Prophet found expression through the establishment of the honor of man. The reverred Prophets of the past have no such achievement to their credit. They catered to the needs of their people, took pains to train them in disciplines through prayer and wise planning, as far as possible, to make them virtuous and pious, according to the respective capacity of each. But the establishment of the honor of man was beyond them. They had been raised for a particular people. This is an honor that exclusively belongs to the Holy Prophet as a special benefit to mankind. He established the honor of every individual inhabiting the known and the undiscovered world. There were some regions of the earth unknown to Arabs—there were for instance Red Indians who inhabited, at the time, the land now known as America. The Arab contemporaries of the Holy Prophet had no knowledge of them. The Seal of Prophets, the Holy Apostle (peace and blessings of Allah be with him) established the honor of the inhabitants of even these unchartered regions. He did not say that an inhabi ant of Arabia, Abbysinia or Africa shall not be offended : in fact he went much further ; he laid down that wherever man lived, whether in known a unknown parts of land, his sentiments shall not be hurt.

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When we came in contact with these races who were unknown to earlier generations then both we, the Ahmadi Muslims and our predecessors, as most obedient servants of the Holy Prophet (peace and blessings of Allah be on him) had a message for them and a very right message that nobody cared for them except the Holy Prophet Muhammad (blessings of Allah and His peace be with him) and even though the world of his day knew naught about them, he left the word about them that whenever com-

munication is established between them and ourselves, as man to man, they shall be accorded the same honor and curtesy as is accorded by us to our compatriots and to inhabitants of the same continent.

As I have said before, the proclamation "I am but a man like you is a great asseveration made by the Holy Prophet Muhammad (blessings of Allah and His peace be with him); it brought all men together on one platform. There has been none in the past nor shall there be in the future a like of the Holy Prophet Muhammad (peace and blessings of Allah be on him), The declaration by him that he is a man like others and others are men like him places man on a high pedestal of honor, astounding to human intelligence. When he proclaimed to all men that he was a man like them, he was saying that he had the same talents and faculties that all other men had and that he was moving to great heights in the realm of morality and spiritual advancement, befitting the measure of his capacities and so could others attain to these heights, each according to his capacity.

The other great benevolence that our beloved Master Prophet has conferred on mankind as a man is that he established the rights of man and created such conditions and teaching that if it were implemented all men would get all their dues. The definition of human rights the Holy Quran has made is far beyond the power of human wisdom—only the Word of God could encompass it.

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Human Needs

In the contemporary world socialists claim to be the great friends of mankind. They take the stand that man should be provided his economic needs but they may well be asked why they have not spelled out these needs. The result is that needs mean something different in China from what they are understood to represent in Yugoslevia; the Russian concept of needs varies from what human needs mean in the satellite countries. In short the matter does not rest merely with the avowal "to each according to his needs" and going no further and drawing

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a blank in sheer ignorance of human needs.

The Holy Quran has given a beautiful definition of human needs; its charms totally confounds human intelligence and one feels how far human wisdom can go and would need the light of revelation to go further ahead. The Holy Quran says Allah is the Lord of Universal Providence (Rab bil alamin). Allah, the Glorious, created every individual and whatever of talents and faculties he has and all the means for the development and advancement of every power and capacity each one is endowed with and the individual has a right to whatever he needs for the maximum enfoldment of his talents and not for their minimum development. Should he be denied this right, he is the wronged party and the Islamic government is obligated to render it to him. An intelligent boy who has the intellectual potential of Geinstein or of our Doctor Abdus Salam but he is born in a poor family—I have come accross quite many cases of this type when I headed fhe college. I did my best to help such boys and even now if I come to know of a talented boy I encourage him to go ahead and undertake to send him abroad so that he can get the highest education his mind can acquire—this is a right that Allah, the Magnificent, has laid down in the Holy Quran.

Allah, the Supreme, has granted a man physical powers which if developed on right lines could build him up into a champion with enough potential to floor even Gama. But he is born in a poor household where he can not get milk, butter and almonds, the diet oi wrestlers, nor can he get a supply of oil nor the services of a masseur. The Holy Quran commands that the physical potential of the man must be developed to capacity. Now such a person would realise how loving has been the Lord to him and how heavily indebted will he be to the Holy Prophet Muhammad (peace and blessings of Allah be with him) when he knows that his physical requirements were sanctified as rights and these rights were rendered to him—he would certainly be both a champion wrestler and a good man of God.

This glorious beneficence extends to man as man; it has

not been said that if the individnal is a Hindu, his talents should be allowed to rust ; nor has it been said that if the man is a Christian, his faculties should be stunted, nor has it been said that if the fellow is an athiest and abuses God, he should rot. The Holy Prophet (peace and blessings of Allah be on him) has laid down that if a man offends Allah, the Glorious, the Supreme Being shall deal with him as it pleased Him ; if he did not believe in the Holy Prophet,s mission, it gave us no excuse as it was our duty as men to establish and render all the dues of men ennuniciated by Islam.

Thirdly, human feelings have been accorded due consideration. If, for instance, a lie is coined in respect of a man, besides causing other injuries, it hurts the feelings of the subject. It has been, accordingly laid down, that nobody be he athiest, Christian, Jew, Hindu, Parsee, Budhist, irreligious or follower of misreligion, shall be slandered or subjected to libel or lie. The feelings of all and sundry must be respected. Even their properties are sacrosanct and so is their honor and their lives. This is a fundamental obligation as man to man ; it is not only the duty of a Muslim to save the life of a Muslim, he is equally obligated to save the life of a non-Muslim ; life has been declared sacroscant and the nation of Islam is obligated to take care of the life of everyone, of the Muslim, the non-Muslim, the Arab, the non-Arab, without discrimination. In terms of feelings, all have been assembled together at one point. This is a very great thing. Even conversation is subject to a number of directives. Men are generally given to a care-free attitude and pass remarks that hurt. Such an attitude is strictly forbidden.

Fourthly, man has been secured against the nefarious passions of people.

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"Long live humanity"

We, then, reach the conclusion that the cry "Long live humanity" is an accouncement that none except us could make. Only one who knows the beneficence of the Holy Prophet

(blessings of Allah and His peace be on him) can address to makind the declaration "Long live humanity".

I invite the attention of the community to these two accouncements—it is not the right of socialism to raise the cry "Long live mankind", nor that of any other ism. Islam alone has the title to it, only a Muslim is entilted ; there can be two groups among Muslims, one that raises the cry in an enlightened state and the other that raises it in a muffled voice. The enlightend asseveration becomes only the one who held in firm grip the apron of the Holy Prophet (blessings and peace of Allah be with him) and who was totally immersed in his love. Since the Holy Prophet is the greatest benefactor of mankind, one who is lost in his love, is alone entitled to address to man the proclamation "Long live thy humanity, secure under the shadow of Divine mercy against inhuman inroads".

These two calls are thus our calls ; "Long live the Seal of Prophets" "and Long live the Seal of Prophethood" are the calls of Ahmadiyyat and we alone can raise there calls in an enlightened state of mind. Similarly the call "Long live humanity" is rightly our call. We, the humble servants of the Holy Prophet (blessings of Allah and His peace be with him) who know his eminence and the beneficence that accrued to mankind through him, we alone are entilted to proclaim "long live humanity".

Eng. A.G. Soofi

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The Holy Quran Delivers from Sin

(By the Promised Messiah)

It is obvious that the real aim of a heavenly book should be to grant its follower a pure life through its teachings and influence and reformative power and its spiritual property, after delivering him of every sin and filthy life ; and, after cleansing him, grant him perfect sight and an attachment of love and adoration with the peerless Being, the mainspring of every felicity. For, in this love alone lies the root of salavation ; it is the heaven ; after entering it all fatigue and bitterness and pain and torment fade away ; and undoubtedly the living and perfect book is the one that leads the seeker of God to this goal, after delivering him of lowly life ; and links him with the True Beloved, union with Him being real salvation ; and relieves him of all doubts and equips him with such perfect insight as should enable him to see his God ; and fortify his connection with God so as to make him a faithful slave of the Lord ; so that He may favour him through grace and benevolence, with every kind and every sort of help and succour and support, marking out a distinction between him and his rival ; and may open wide to him the gates of knowledge.

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In fine, it is not at all hard for a fair-minded person to appreciate that it is the function of the Divine book to effect union with God ; and to lead to certainty about His existence ; and inhibit sin by instilling His glory and awe in the heart.

It must be remembered that the sinning disposition is the most malignant leprosy ; it can never be dissipated untill the flashes of the living insight into the Divine and His awe and majesty and signs of His might descend like rain and untill man sees God with His awe—inspiring powers and close as a goat espies a lion hardly two steps away. Man must needs be disinfected of the fatal impulses of sin, and the majesty of God

should so overwhelm his heart that the compulsive lust for selfish desires, that strike him like lightning, burning out instantly his piety credit, should be uprooted.

But can these unholy passions that recur incessantly, like the spasms of epilepsy, stunning the sense and faculty of abstinence, be defused through a contemplation of a self-carved diety, or, through self-devised ideas, or, by means of vicarious atonement the pain of which did not even touch the person of the individual?

How one can be immune from the perdition that is inevitable, on account of impudence and abomination, originating in sin and transgression, is not a triflesome point; on the contrary, it is worthy of the utmost deliberation in the eyes of the wise.

It is evident that man cannot forgo a palpable pleasure by means of purely speculative theories. However, one certainty can make him forego another sure thing, for only a hard substance cuts another hard substance.

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What is needed is certain faith in the glory and majesty of God, such as would tear down the screens of lethargy and send a tremor through the body, and show death from close quarters; and overwhem the heart with such awe as to break down the entire warp and woof of the evil-commanding ego; until one is drawn towards God by an invisible hand his being filled with the certainity that God really exists and would not let a brazen—faced sinner go unpunished.

What then should the seeker of genuine piety do with a book that does not meet this need?

I, therefore, want to bring to the notice of everybody that the book that satisfies these needs is the Holy Quran.

Our observation and our experience and of all who have gone before us confirm that the Holy Quran does, by means of its spiritual property and innate light, draw towards itself its true adherent and illumines his heart, and next, through great signs, forges a firm eonnection with God, impervious to the attacks of a sword wielded to cut asunder. It opens wide the eye of

the mind and dams the dirty spring of sin; and honors with the sweet speech and address of the Divine and grants knowledge of the Invisible and by means of His word conveys acceptance of Prayer, and, God makes it obvious through His terrible signs, to every one who takes to the field against a true follower of the Holy Quran, that He is with those who follow His Book (Chashma-i-Maarifat pp 291-95)

God, in union with whom lies the salvation and perpetual happiness of man, cannot be accessible except through obedience to the Holy Quran. Other nations have long put period on the revelation of God. You must assuredly understand that it is not the Divine embargo. On the contrary, because of aberration, man coins specious theories. Know then of a surety that just as it is impossible for us to see without eyes, or hear without ears, or speak without tongues, similarly it is not possible for us to see the face of that adored Beloved without the Quran. (Philasophy of the teachings of Islam pp 128—29)

The straightest way and the greatest medium packed with lights of certitude arrayed *adseriatim* and a perfect guide for us in our spiritual well-being and advancement in learning is the Holy Quran which has taken upon itself the settlement of all the religions controversies of the world. Its every verse and every word carries behind it a thousand-fold traditionally-supported signification, which is filled with a lot of elixir for our life; and holds embedded in its recesses many a rare and priceless gem which are coming to surface daily. This is the only excellent touchstone to enable us to distinguish between truth and untruth. This is the only bright lamp that shows the paths of striaght truth.

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Undoubtedly those who have an affiliation with the right way their hearts are ever drawn towards the Holy Quran and the Generous Lord has so shaped their hearts that they incline like a lover to this beloved and feel no rest anywhere without it and after hearing its clear and open verdict do not lend their ears to any one else. They accept its each verity happily and

expeditiously,

Ultimately it becomes the means of the illumination and of the enlightenment of the mind and becomes the medium of highly marvellous revelations leading each to the height of progress according to his capacities.

The righteous have always felt the need for deporting themselves under the lights of the Noble Quran. And whenever a new turn of the times forced a confrontation between Islam and another religion, the Holy Quran has been the only sharp and effective weapon that immediately proved handy. Similarly whenever some philosophic idea found currency in hostility, it was after all the Holy Quran that uprooted the abnoxious plant, exposing it as contemptible and base, showing with the clarity of a mirror that it (the Quran) alone offered true philosophy".

(Izala-i-auham pp. 281-82)

Eng : A. G. Soofi

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The Fatiha treasure of wisdoms

(The Promised Messiah)

This chapter (surah) has been initiated with *Al-hamdu-lillah* which means that all praise and all glorification is due to the Being named Allah. And it was initiated with the expression Al-Hamdu lillah with the principal aim that the worship of God, the Supreme, should be characterized by the fervour of soul and a natural inclination animated by love and ardour which cannot spring up unless it is established that the object is the Being possessing all the perfect excellences that inspire the heart spontaneously with admiration. And it is evident that fulsome praise is rendered to two qualities, the excellence of beauty and the excellence of beneficence. If one combines both these excellencies, then the heart melts for him with fervent devotion. The Holy Quran aims principally at impressing these two excellences of the Supreme God upon the seekers of right-eousness so that people may be drawn to that peerless and unique Being, gravitating to Him with deeply fervent souls to render homage devotedly. It is therefore, that in the opening chapter this attractive description has been projected to impress that the Deity to whom the Quran invites mankind has such wonderful excellences. It was with that object that this Surah was introduced with Al-hamdu lillah, which means all sincere tributes belong to the Being called Allah. In the idiom of the Quran, Allah is the Being whose totality of excellences hits the peak of beauty and benevolence without suffering from any short-coming in His Person. The name Allah alone is the embodiment of all attributes according to the Holy Quran, the underlying idea being that the name Allah is justified only when all the qualities are aggregated in Him. When, therefore, every kind of excellence is found in Him the magnificence of His beauty is apparent. It is because of this beauty that Allah, the Ex-

cellent, has been called نور (Nur) light in the Holy Quran as it says''

الله نور السموات والارض

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'Allah is the light of the heavens and of the earth (Al-Nur 36),' every light being a reflection of His light. Again Allah possesses many varieties of the quality of beneficence. Of these four are their very essence and according to their natural order, the first attributive Rabbil-alamin in the Surah Fatiha means that the Providence of the Supreme God, creating and sustaining to the desired perfection, is operative and pervasive throughout all the stages, in the realm of the heavens, the earth, in bodies, in souls, in the realm of the minerals and all other realms; all are receiving of His providence. And similarly are men receiving nourishment from the spring of Providence from the early embryonic even the pre-embrymic state to the period of death until the next stage of life in the hereafter. The Providence of God because it extends over all spirits and bodies and beasts and vegetables and minerals and to all the rest has been called the most universal benevolence. For, every object that is extant receives of its beneficence, every entity owes its very existence to it.

Though, however, Divine Providence is the creator of every extant object, it is mankind that benefits by it most, for, man uses the entire creation of God. Man has, therefore, been reminded that His God is the Lord of the Universe so that his hope may receive a boost and he may believe that God the Supreme has immense beneficial powers and that He can create an extensive variety of means. The other attributive of God which is a benevolence of second grade which is of the nature of general beneficence is called Rahmaniyyat mentioned in the Surah Fatiha in the word Al-Rahman. In the idiom of the Holy Quran, the Rahman attributive of God is because of His granting to every animate including man a shape and a constitution that was appropriate to his role i.e. He gave each one the faculties and powers that suited best the sort of life it was made to live, or was given the necessary make and the required limbs, made available all the things

necessary for their survival, for the birds and the carnivorous and for men, all the suitable faculties. Not only that, He created the celestial bodies and the earth thousands of years before the existence of these creatures to provide for them sustenance. This enquiry shows that the Rahmaniyyat of God, the Supreme, is not contingent on the work of any creature ; it is, in fact, pure grace which exists long before the creation of these objects. But man has the lion's share of it, for everything is offering itself to promote his welfare. It is therefor that man has been reminded that God is Gracious to him.

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The third attribute of God, the Supreme, is Rahimiyyat, a beneficence of third category finding mention in the Surah Fatiha in the word Al-Rahim ; and in the idiom of the Holy Quran, God, the Most High, is called Rahim when He accepts the prayers, humble petitions, and good deeds of men and saves them from calamities and afflictions and from loss of their labours. This beneficence is called specicl grace exclusively related to mankind. God did not grant other animals the sense to pray, to petition with humility and to act virtuously. Only man has been given this gift. Man is a rational being and capable of attracting Divine grace by means of his reasoning faculty. Other creatures were not endowed with mind. It should therefore, be the obvious characteristic of human nature, having been embedded in it. And as grace is received through the Divine attributes of Providence and Rahmaniyyat and so another kind of grace is derived from the attributive Rahimiyyat the only difference being that prayer is not their pre-requisite because both these attributes are not exclusively related to men but are benefitting to beasts and birds as well in their grace ; in fact the attribute Rabubiyyat (Providence) is benefitting all animates, even vegetables and minerals and all earthly and celestial bodeis, not a single object being beyond the orbit of its benevolence, unlike the Divine attribute Rahimiyyat which is the exclusive robe of man. If a man as such would not avail himself of this attribute, he degrades himself to the level of beasts, even lower, as low as minerals, since God, the Sublime, has posited in His

person four attributes of beneficence and reserved *Rahimiyyat* which calls for prayer, exclusively for man, underlining the fact thereby that there is a kind of Divine grace which is incidental to prayer and cannot be had otherwise. This is the way and law of God admitting of no infringement. It was because of this that all the Prophets (peace be on them) were given to prayers on behalf of their followers. Just turn over the pages of the Bible and you will see how often the Israelites were threatend with imminence of affliction for their having angered God but the punishment was averted through the prayers, petitions and prostrations made by Mosess, though time and again God threatened to destroy them.

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Now all these facts speak out that prayer is not a meaningless thing and is not at all a kind of worship that does not attract any kind of grace. These are the views of those who do not value God as highly as He is entitled to be estimated, nor do they ponder over His word deeply nor do they study the laws of nature. The truth of the matter is that prayer does attract the grace that serves us and is named Rahimiyyat, impelling man to further progress. It is by means of this grace that one reaches the point of sainthood believing in God with such certainty as if he had seen Him with his own eyes. The intercession theory has its roots in the attribute of Rahimiyyat. It was Divine Rahimiyyat (compassion) that impelled pious men to intercede for sinning men.

The fourth category of Divine beneficence is His fourth grace which has been called the Most Exclusive benevolence-it is His Malikiyyat-i-Yaumiddin. Described in the Surah Fatiha in the word Malik-i-Yaumiddin-the Master of the Day of Judgment, it is different from the attribute Rahimiyyat in that under the auspices of Rahimiyyat through prayer and petition, one is qualified to promotion, but it is through the attribute Malik-i-Yaumiddin that the reward is dispensed. As for example, a student through industrious applications and had work, commits to memory the law of the land and passes the test. Qualifying for a merit

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through the blessings of Rahimiyyat is akin to passing an examination and attaining to the objective or to the position for which he had been qualified is akin to the state of attaining to the grace awarded through the auspices of the attribute Malikiyyat-i-yaumiddin (the absolute Divine overlordship on the day of requittal). These two attributes, Rahimiyyat and Malikiyyat-i-yaumiddin indicate that the beneficence of Rahimiyyat accrues from the compassion of God, the Supreme, and the beneficence of Malikiyyat-i-yaumiddin accrues from the grace of the Supreme Lord and though the latter will make its full and extensive manifestation in the hereafter but these four attributes are also operative in this realm of earthly existence within the dimensions of its sphere. Rahimiyyt shows man at the terminal end of the elongated line of this beneficence. And man is a being who does not ask for grace only through his pose, he petitions for it verbally as well. Malikiyyat-i-yaumiddin grants the end-result of grace. These four attributes are operating in the world. But since the sphere of the worldly existence is limited and since ignorance, unawareness and shortsightendness are the lot of men, therefore, the immensely expansive spheres of these four attributes look in this world small as do the big spheres of stars like dots from a distance. In the hereafter, however, these four attributes shall have a full display both externally and internally. These four attributes will, therefore, appear then double-fold. It is this phenomena that has been pointed up in the words that eight angels will be holding the Divine throne in the Hereafter whereas only four are holding it here. This is a figure of speech. Since an angel has been created to appropriately represent each Divine attribute, therefore, four angels have been mentioned as repsesenting four attributes. When eight attributes make their manifestation, they will have eight angels and since they are holding the nature of Divine attributes in such a manner as if they were sustaining it, figuratively speaking they are sald to have been supporting it. Such fine figures of speech are plentiful in the Word of God showing the spiritual realm in terms of physical life. In short Allah has

these four super-attributes which every Muslim is obligated to believe in. Any one who disregards the fruits and graces of prayer believes in only three instead or four attributes. (Ayyamus Sulh pp. 18 to 23).

The Noble Quran has been introduced with Alhamdu lillah (All praise is due to Allah) in order to point to the name of the Holy Prophet, blessing and peace of Allah be on him. (Al-Hakm Feb. 17, 1901)

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Muhammad and Ahmad are drivatives of Hamd (praise) (peace and blessings of Allah be on him) and there were two names of the Holy Prophet (blessings of Allah and His peace beace be on him). In other words, there were two amanifest tions of Hamd (glorifIcation) (Al-Hakm Jan. 24, 1901)

All the qualities that exist in the world and are found in objects are in fact praises of God and ascribed to Him, for, any merit that subsists in an object is in reality, attribute of the Fashioner. That is to say that the sun does not illumine the world. In point of fact God illumines it. Nor does the moon dispell the darkness of night; in reality God lifts it. Nor do the clouds pour down water; in fact God sends it down. Similarly, what eyes see is through the gift of sight, a grant made by God and what our ears hear is due to the Creator who clothed with perfection all these objects through His own excellence and did not leave at that. On the contrary He extended to them an accompanying mercy with which is bound up their existence and their survival. He did not stop at that. He promoted everything to its highest point of perfection to establish its value and its utility. Obviously, He is in actual fact the true Benefactor and Bestower who aggregates in His person all qualities. It is to this that

الحمد لله رب العالمين الرحمن الرحيم ملك يوم الدين

All praise is due to Allah the Creator-Sustainer of all the worlds, the Gracious, the Beneficent, the Overlord on the day of Judgement) points. (Al-Hakm June 24, 1904)

Reflect well on the Suratul Fatiha; it is a fine epitome of the Holy Quran and is also called the Mother Book, succinctly embeded in it are all the verities of the Holy Quran. It has been introduced with Alhamdu lillah which means that all praises are due to Allah. It holds forth that all the gains and all the weal of social life come from God, for when He is worthy of every kind of glorification, apparently He alone is the Giver of all gifts. It would otherwise mean that He does not deserve certain kind of praise, which is clearly a blasphemy. How comprehensive is therefore the teaching about the Unity of God to be found in Alhamdu lillah الحمد لله leading man away from their worshipful attitude towards all creation and the innateness of utilitative qualities, definitely and clearly imprinting on the mind that all gains and welfare truly originate from God, the Supreme Lord, for, all praises are due to Him alone. Keep therefore, God before every good and every gain. None other than Him can be of avail. If something is displeasing to Him, even one's own children would turn against him and they do. (Al-Hakm August 31, 1901)

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There is no religion in the world except Islam which holds God, the Supreme, free from every kind of decrepitude and possessor of all perfect attributes. The Hindu masses believe their idols are His colleagues in the realm of Providence, holding them to be constant intermeddlers in Divine works. In fact they regard them as capable of influencing the intentions of Allah and of topsy-turvying His plans. Hindus also hold about many men and beasts, even unclean and refuse-consuming beasts such as pig and the like, that their Creator has been assuming their role by taking different births at a certain period and been partaking of all the filth and rubbish that is their lot ; at the same time, He been visited like them with the afflctions of hunger, thirst, pain and torture and fear and grief and disease and death and disgrace and humiliation and feebleness and helplessness. It is evident that all such beliefs besmirch the attributes

of the Supreme Lord, being highly derogatory to His eternal glory and majesty.

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And their cultured brethren, the Arya Samajists, who think they are following strictly the line laid by the Vedas, deny God His creative attribute and regard all souls non-created, self-existent and sentient as self-subsisting entities while common sense condemns as a drawback in the Divine if He is the sustainer of objects but not their Creator and if the existence of the world is not due to Him but to its self-existensibility. When commonsense is confronted with these two questions: Whether it well behoves and is highly worthy of the perfect praiseworthiness of the Omnipotent Lord that He should of His own will bring forth into existence all created objects, being as much their Creator as their Sustainer, with the chain of universe ending up in His Providence, creative power and might being the attributes of His perfect Person, immune to birth and death. Or, does it behove Him that all the creation that He holds in the grip of His dominance was not fashioned by Him and does not owe its existence to Him nor depends on Him for its esse and its survival and that He is neither their Creator nor their sustainer, devoid of the attribute and power of creativity, nor is He immune to the pangs of birth and agony of death. Commonsense will never endorse the view that the Lord of the world is not its Creator and the thousand and one wise qualities that subsist in souls and bodies are self-existent, having no creator and God who is called the sovereign of these objects is a nominal master; nor would common sense support the view that He lacks the efficiency to create or is incompetent and that imperfect unbecoming and smelly habits of filth and refuse-gobbling be attributed to Him, or death and pain and torment and lack of knowledge and ignorance be ascribed to Him. On the contrary, it gives its clear verdict that the Supreme God should be free from all these defects and degrading disabilities and that perfection in excellence behoves Him which is bound up with perfection in might and should God, the Supreme, be lacking in omnipotence and should He

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fail to create anything and should He fail to save Himself from every kind of loss and defect, He would naturally be void of perfection in excellence and one who is so lacking in perfection, He is far from enjoying fulsome glorification.

This is the position of Hindus and Aryas. And as for the glory of the Supreme God that the Christians are broadcasting is concerned, it can be laid bare by one simple question. If a shrewd person is asked if it was permissible to hold about the Perfect, the Eternal, the Independent, that notwithstanding the fact that He has been eternally self-sufficient in the accomplishment of His great works, that He created the universe dispensing with a father or a son, who granted all the powers and faculties to souls and bodies that they needed, that He was the sole Protector, Sustainer and Determining Lord of the entire creation and brought forth into existence whatever was required for their sustenance before their birth through the grace of His Rahmaniyyat and made the sun, the moon and innumerable stars and the earth and thousands of boons that the world abounds in for mankind, by His pure grace, without having to depend on a son in all these performances, but that very perfect God should, in latter days, suffer total loss of His glory and dominion and depend entirely on a son doling out salvation and forgiveness, a son who is so deficient that he has nothing in common with the Father and nothing to his credit, not even as much as the creation, like his father, even of a single corner of the firmament or a tract of earth to provs His Divine character. On the contrary, in Mark chapter 8 verse 12 his helplessness has been shown in his heaving a deep sigh over his contemporaries, insistence on a sign and saying "I say unto you truly that they will not be given any sign" and when he had been crucified then Jews said if he could come back to life they would believe, but he did not come back to life before them, refusing to furnish the slightest evidence in support of His Divinity and Omnipotence. If he at all showsd some miracles, they were of the same type as prophets preceding him had shown on a much greater scale. In

fact even the water of a pool worked kindred miracles at the time (John ch. v) In short, he could work no miracle to show he was God as he himself admits to that effect in the above-mentioned verse, On the contrary, as Christians would have us believe, through taking birth from the belly of a weak, humble woman, he went through so much humiliation, disgrace, helplessness and hardships as is the lot only of the most wretched and most unfortunate men. And by staying a prisoner for a long while in the dark cell of womb involved himself in every type of filthy condition by taking birth through the unholy channel that is the drain-gutter of urine; inviting to himself every kind of pollution, leaving out not a single human debasement and shortcoming in which this father defaming son did not get himself involved. On top of this, he recognised in his own book his own ignorance, utter lack of knowledge, and of power and virtue. And when this humble man, who trailed far behind some worthy prophets both in knowledge and practice, was without rhyme and reason made son of God while even his teaching was imperfect and was but one facet of the teachings of Moses, how could it then be justifiable to forge a lie against the Eternal, the Ever-living Lord of absolute Power that this one-time perfect, independent and almighty became at last dependent on this inadequate son losing at once all His glory and greatness. I can never reconcile myself to the view that any normal person could pass up such disparagement of the Perfect Lord, possessor of the aggregate of excellencies.

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It is evident if the events of the life of the son of Mary are purged of absurd and stupid praises, an abstract of the chronicles of the Gospels shows him up as a humble, weak and ineffective man like the run of the mill and one of the prophets subordinate to Moses and a follower and successor of that great and eminent apostle and could not reach up to his height, since his (Christ's) teaching was but an offshoot of a lofty code and in no way an independent concept. He frankly says through the Gospel that he is neither good, nor knower of the

hidden nor even powerful and a very humble man. It is very clear from the aocount given in the Gospel that quite a few times he prays overnight before his impending arrest for his deliverance, wishing to be heard, as humble man are put to trial. It shows that he was through and through a weakling.

By taking birth through the traditional exit, the drain of all filth and impurity, he suffered long the pangs of hunger and thirst and pain and sickness. It is said of him that once driven by hunger he be took himself to a fig tree but since it was bare of fruit, he returned disappointed and could not create even a few figs for his own consumption. In short getting involved in such foul states and suffering hard times for quite a while, he finally breathed his last, and passed away. Now we may well ask whether the Almighty God should have in His person such imperfect qualities? Is He then called the Holy and the Lord of glory because He is riddled with these shortcomings and inadequacies? And is it possible that of the five children born out of God, even God Himself, the other four had no share in Divinity. Poor things!

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When a creature could give birth to God—not only man being born of a man and a donkey being born of a donkey invariably, it is to be assumed that whenever God was born of a woman, her belly should cease to bear any other creature henceforth and instead as many children it should bear since, should be gods, all of them, so that her holy womb should remain ever free from association with all creatures and shovld be a mine exclusively reserved for quarrying Gods.

In the light of this assumption, it was inevitable that the other brothers and sisters of the Messiah should have shared in godhead to some extent and the mother of these five brothers should have taken the appelative "Mother of gods", for, the quintete would be deriving the spiritual and physical powers from her.

The christians in their unjustified glorification of Jesus cooked up fables. Nevertheless, they could not gloss over his imperfections, spelled out his pollutions and still made him the

son of the Supreme God, though Christians and Jews are, however, as their strange books say, sons of God, all of them and even, according to one verse, gods. We find Budhists have done better in their fictions and their fables. They made Budha the God and then did not attribute to him a birth through the channel of impurity and stench or a helping of offal. In fact they hold that the Budha was born through the mouth. It is a matter of deep regret that although Christians invented many fibs but it did not occur to them to invent the story of Messiah's birth through the orifice, to save their Lord from contamination with urine and stink; nor did it occur to them to keep him from death which is the antithesis of the substance of Divinity. It did not occur to them to drop off the gospel all the admissions made by the son of Mary to the effect that he was neither good, nor a person of absolute wisdom, nor was he there on his own, nor knower of hidden things, nor mighty powerful, nor could he manage acceptance of his prayers and that he was a humble man and an insignificant son of Man who had been sent by the Sovereign Lord of Universe.

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In brief, the great truth inlaid in Al-hamdu-lillah is to be found in no religion other than the holy religion of Islam. Should however the Brahmu claim that they subscribe to this verity, it should be clearly understood that they are untrue in their assertion. As we have stated already in this article that the Brahmo regard God the Supreme dumb, mute, destitute of the power of speech, and incapable of inspiring and revealing His knowledge and devoid of all attributes that behove the true and perfect guide. They do not enjoy even a mite of faith, enough to believe that He projected His existence and His Divinity to the world by His own volition. On the contrary they hold that the wise worked hard to seek Him out and broadcast His Divinity to the world. It is evident that like their other cousins they deny fulsome excellence to the Unique Lord. On the contrary all the attributes whereby He should be glorified are misappropriated by them for their own persons. (Barahin-i-Ahmadiyya

pp. 395-371 footnote 11).

This distinctixe honour belongs to the Holy Quran that on the one hand it contradicts all the false faiths, exposing their errors, on the other hand, it advances true and genuine teachings, a sampling of which has been profferred in the Surah Fatiha - every word of it embodies rebuttal of false religions. For instance, it is said Al-Hamdu lillah - all praises of whatever kind they be belong to Allah.

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By making this statement, it is shown that the Holy God that the Holy Quran would have people believe in is the one who is free from every drawback and is Possessor of every perfect quality, for, the word Allah is applicable only to the one who suffers from no disability. And excellence is of two kinds, one of beauty and the other of beneficence. Excellencies of both types are to be found in this word. The names proposed by other nations for God, the Supreme, are not as comprehensive. And this very word 'Allah' refutes adequately the existence and attributes of gods coined by the false faiths. Take, for instance, the Christians. The Allah they belive in is the son of a humble woman. His name is Jesus who came out of his mother's belly causing travail like all ordinary children. He remined subject to afflictions. He suffered pangs of hunger and thirst. He had to face difficulties and hard times and was a victim of all the enfeeblements and weaknesses and was finally beaten up by the Jews and they put him to the cross. Now put this portrait of Jesus whom Christians have made their God as outlined in the Gospel, before any normal person. Will he say that without a doubt he (Jesus) possessess all perfect attributes and suffers from no drawback. Never ! On the contrary he will be forced to mark him out as the prime and perfect embodiment of human weaknesses and imperfections. How can then a believer in *Alhamdu lillah* take such a crucified weaklig for his God ? It clearly shows that as against this the Quran invites men to the God who is above blemish. Now take the Arya Samaj beliefs. They assert that their God never created the

Universe nor the souls but that all the particles of their bodies are independent sentient beings like God and eternal and ever-living and do not depend on Him for their subsistence and survival ; in fact, in a manner of speaking, He has to lean on them to make His Divinity operative and that He is not the creator of anything. It is thus not a farfetched conclusion that when He is not the creator, He has no business to be the Master either. They also believe that He is not the lord of providence or anything of the sort, for, whatever man receives is the fruit of his deeds and is not entitled to anything more than that.

Now how can commonsense agree to believe in a God riddled with so many holes ? The expression *Al-Hamdu lillah* thus rebuts all the wrong and absurd views and beliefs entertained about God, the Supreme, by all the false faiths of the worlds.

(Al-Hakm, May 10, 1903)

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رب Rabb.

According to Lisan-al-Arab and Taj-ul-Urus, two most authentic lexicons, the Arabic word رب (Rabb) consists of seven significations. These are Malik (master), Sayiyud (chief), muddabbir (Determiner) Murrabi (Provider) Qayium (Sustainer), Munim (Rewarder), Mutammim (the Completer). Of these seven significations three are connotative of personal magnificence of God, the Supreme. One of these is Malik. In Arabic language Malik is one whose hold on His possession is complete and who can use it the way He likes and has sole title to it, with none having any share in it ; and this word is in the sense of its meaning, not truly applicable to any one bcsides God, the Excellent. For, complete possession and complete power to use it and complete title are not valid except for God, the Most High.

(Minur Rahman pp. 7-8 margianl Note 18)

In His word *Rabbilalamin*, Allah, the Holy, points out that He is the creator of everythig and from Him has emanated everything that is in the heavens and in the earth and alamin encompasses all that is found in the world, of the groups of the

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guided as well as the parties of the misguided and the lost. At times the alam (realm) of misguidance and disbelief and transgression and immoderateness burgeons until the earth becomes full of injustice and tyranny and people abandon the ways of Allah, the Lord of Majesty. They appreciate not the rights of Providence (Rabubiyyat), nor do they render the duties of worshipfulness (Abudiyyat). The time then becomes dark like blackest night and the faith is pulverized under this affliction. Then Allah initiates another alam (realm) and the earth is replaced with another earth and a fresh decree descends from the heaven and men are granted a perceiving heart and an eloquent tongue to render thanks for the gifts. Then they make their persons lowly like beaten paths for the Lord of Greatness and run to Him fearing and hoping, their eyes downcast with modesty and their faces turning wistfully to the Provider of all requirements, and with a resolve in submissiveness that strikes at the hump of height. Such people are exceedingly sought after when the apex of misguidance has been reached and through deterioration of their condition people turn into beasts and animals. It is at this moment that Divine compassion and His eternal generosity urge that a person be raised in the heaven, who should dispel darkness and demolish and raze what Satan has built and propped up of constructions and tents. Then an Imam (leader) descends from the Rahman (the Gracious) to fight the armies of Satan and these two forces join the battle-and nobody sees them but one who has been given a pair of eyes-until the necks of false lords are fettered and the mirage-like arguments are obliterated. That Imam remains ever-dominant over the enemy and ever supporting the rightly guided ; raising aloft the banners of guidance, reviver of the seasons and gatherings of piety, until people come to realize that he has succeeded in enchaining the ringleaders of disbelief, fastening their arms hard and has taken captive the beasts of falsehood and has fettered their necks and has destroyed the buildings of innovations, dismantling their domes and has consolidated the word of Faith, and organised its sinews and has

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reinforced the dominion of the Heaven and has sealed every breach and has refurbished its glory and has straightened up affairs and has tranquilized trembling hearts and has sealed the bursting tongues and has illumined dark hearts and has repaired the dilapidated power. This is how the Efficient God does, until darkness and misguidance fade away and at this point the enemy turn on their heels and pull down the tents they had pitched and unravel the knots they had made.

And the most honoured of the alamin (the worlds) and most marvellous of the creation are the body of the prophets and the apostles and the righteous, the true servants of Allah, for they excell all the rest, in diffusing high virtues, in removing injustices, in cultivation of ethical coduct and in wishing their own and all others well and in inculcation of peace and truthflness and in uprooting vice and evil and in exhorting to virtue and in forbidding unlawfulnes and rejecting animal passions, and turning to the obedient servants and in disenchantment with new or old gods and in persistence in obedience to Allah with compactness of power and utter readiness, in mounting assalult on the progeny of Satan with mustered troops and organized bodies, and withdrawal from world for the sake of the dearest Creator and selfexile from its verdant spots and abandonment of its springs and meadows like emigres and bending head in His presence.

They surely are a people whose eyes sleep not but when they are engaged in the love of Allah and in prayer for their people.

But certainly the world is, in the eyes of its coveters, fine in its shape and pleasing in its countenance. And in the eyes of these (the prophets and apostles and the righteous and the true) it certainly is more offensive than offal and more smelly than carrion. They turn to Allah with all their mind and bend before Him with sincere disposition fully. And as the foundations of building have priority over the closets and niches that are planned to be constructed so have these exalted ones over all other classes of the virtuous in this world. And I have been

shown through a vision that the Most Perfect, the Most honored, the most God-conscious and the most knowledgable of them all is our elect Prophet, salutations and peace be on him both in this world and in the high heavens. And the most accursed of the people are those whose tongues lashed at him attacking him with faultfinding and cavilling without being privy to the secrets (that are with the Divine). There are many a one who is cursed in the earth but commended by Allah in the heavens. And there are many a great one in this abode who will be disgraced on the Day of Requittal.

(Ijazul Masih 127-134)

Eng : A. G. Soofi

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ISLAM

(By The Promised Messiah)

It is essential for a religion that is genuinely from God that it should carry with it for its support the signs of its Divine origin and the Divine seal so that it may be obvious that it has been handed out by God, the Glorious, alone.

Know then that Islam is that religion. The God who is hidden in veils within veils is known only through this religion. He manifests Himself only to the true followers of this religion, the only true religion indeed. The hand of God is behind the true religion and God manifests through it His existence.

The religion that relies solely on stories comes very close to idol-worship. Such religions are utterly devoid of the spirit of truth.

If God is still living as He was before and if He still speaks and hears as He used to speak and hear before, there is then no reason why He should becomes so silent in this age as if He were nowhere around.

It He does not speak in this age then surely, He no longer hears ; in other words He is a nullity now.

The true religion evidently therefore is the One that shows that He both hears and speaks in this age.

In short, it is through a true religion that God indicates His existence by means of His speech and address.

Knowing God is an uphill task. It is not the job of the wise of the world and the philosophers to find clues to Him. For a glance at the earth and heavens furnishes only the evidence that this sound and most orderly organization must have an author. But it does not establish that certainly its author is really in existence. The gap between "should be" and "He is there" is apparent.

The Holy Quran is the only true guide that unveils the person of this Author ; it does not simply exhort men to know God, it shows Him. There is no other book under the canopy of heavens that furnishes a clue to this invisible Being".

(Chashma-i-Masihi pp 19-20)

Eng : *A. G. Sooft*

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